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REPORT

*Of the Professors of the Newton Theological Institution, to the Trustees, Sept. 9, 1830.*

I. THE NUMBER OF STUDENTS.

DURING the former part of the year, there were nineteen students; namely, six in the Senior Class, eight in the Middle Class, and five in the Junior Class. Of this number, one who is dependent upon his own exertions for finishing his education, obtained leave of absence for an indefinite time, with the intention of resuming his studies at the Institution hereafter. Another, having been elected to the charge of the Seminary at Horton, in the Province of Nova Scotia, it was judged expedient that he should forthwith enter into that interesting sphere of action. One who had been accepted by the Baptist Board of Missions, as a Missionary to Burmah, in compliance with the direction of the Board of Missions, left the Institution and the country a few months since. Another, having been elected President of Georgetown College, in the State of Kentucky, was also dismissed. Three have been prevented by ill health from prosecuting their studies. So that the number of students in the regular classes, during the summer term, has been twelve. Of these, four composed the Senior Class who have this day been dismissed in course.

There was resident at the Institution, for a few weeks of the summer term, a student who had been connected with the Senior Class in the Seminary at Andover, but who did not tarry sufficiently long at this Institution to become regularly matriculated, as the Board of Missions judged it expedient to embrace a favorable opportunity for his sailing to the East.

During a part of the summer term, there have also resided at the Institution, two graduates for the purpose of prosecuting the study of Hebrew, preparatory to entering the next Junior Class.

II. STUDIES PERFORMED DURING THE YEAR.

1. The Junior Class have been employed in studying Hebrew Grammar; the First and Second Parts of Professor Stuart's Course of Hebrew Study; Winer's Greek Grammar of the New Testament, Nov. 1830.

together with a review of common Greek Grammar, and the reading of select portions of the Greek Testament, for grammatical purposes; Jahn's Biblical Archæology, accompanied with a free use at their own discretion, of Calmet's Bible Dictionary, and Harmer's Observations; Lowth's Lectures on Hebrew Poetry; Campbell's Preliminary Dissertations and Prefaces to the Four Gospels; Ernesti's Elements of Interpretation; and the First Part of Newcome's Harmony of the Gospels in Greek, for purposes of Interpretation. To this Class there have also been delivered Lectures on Hebrew and Greek Manuscripts of the Scriptures, and on the most important editions and versions of the original Scriptures.

Compositions in English have been frequently presented by this Class, and some attention has been given them in the preparing of Sermons.

2. The Middle Class have been occupied principally in the Interpretation of the original Scriptures. They have read critically all the books of the New Testament in Greek. Three days of each week, for the principal part of the year, they have also had recitations, in connection with the Senior Class, in select portions of the Hebrew Scriptures, and in Jahn's Critical Introduction to the Old Testament. They have also attended to the Evidences of Revealed Religion, using as text books, Wilson's Evidences, Butler's Analogy, and other works of a similar character.

By this Class, compositions in English have been frequently presented, and sermons have been prepared.

3. The Senior Class have attended to the Evidences of Revealed Religion, using Wilson's Evidences, and Butler's Analogy, and other works. They have also been carried through a regular series of Theological Subjects, forming a system of Biblical Theology. In connection with the Middle Class, they have also recited in Hebrew, and in Jahn's Introduction to the Old Testament, for the principal part of the year, three days in each week. They have also studied select parts of Campbell's Philosophy of Rhetoric, the Young Preacher's Manual, Campbell's Lectures on Pulpit Eloquence, and Ware's Hints on Extemporaneous Preaching. The Young Minister's Companion was also read, and furnished occasions for familiar lecturing, on the various parts of Pastoral Duty. The preparation of sermons and of plans of sermons, has also occupied a considerable share of attention in the Senior Class. This Class entered also upon a course of Ecclesiastical History. To this Class, and to the Middle Class, in connection, were delivered Lectures on the Authenticity of the Canon both of the Old Testament and of the New.

Frequent exercises have been had for all the classes in Rhetorical Reading and Speaking.

At regular intervals, there has been performed by the students in the presence of the Professors an extemporaneous discussion of a subject selected by the Professors.

## III. ARRANGEMENTS FOR SALUTARY EXERCISE.

To this subject we request the continued attention of the Trustees. We believe it is of vital importance to the Institution. The appearance of the ground in front of the brick building, shows that there is among the students a commendable spirit in relation to this subject. The furnishing of mechanics' tools, and of materials for work during the winter term, was of essential benefit. It will be gratifying to the students to be furnished with a larger supply of tools and materials for work, and, if possible, with a workshop; so that, while in the summer, and in pleasant weather, they are provided with exercise on the farm, they may also in winter, and in unpleasant weather, be provided with suitable accommodations for recruiting their health and mental vigor.

## IV. GENERAL DEPARTMENT AND RELIGIOUS FEELING.

These have been such as to afford us gratification. For promoting the piety of the students, devotional exercises are conducted in the chapel every morning and evening; at regular intervals the Professors have a conference with the students; one evening in each week is occupied as a season of prayer and mutual exhortation by the students; and opportunities are afforded for them to have private religious conversation with the Professors. The attention of the students to practical piety is also promoted by their exercises in the Society for Missionary Inquiry, and in the Sabbath School and Bible Class Association, societies which they have voluntarily originated and maintained.

## V. EXERCISES OF THE STUDENTS IN PREACHING, IN CONFERENCE MEETINGS, SABBATH SCHOOLS, AND BIBLE CLASSES.

The requests for preaching have been constant. This is a subject which is attended with no little difficulty. While we desire to gratify the churches, we must also be vigilant lest envy and jealousy mar the peace of the students, and lest an undue portion of their time be occupied at a distance from their studies. It is doubtless known to every member of the Board, that we have not invariably given satisfaction to the churches which have solicited aid. We have aimed, however, to pursue what appeared to us an upright and a kind course on the whole; believing that dissatisfaction must either be regarded as a necessary and unavoidable, though exceedingly troublesome, appendage to this part of our duties; or that uncomplaining confidence would, at length, be cheerfully reposed in the integrity and the kindness of our intentions. We fear that we have not yet arrived at this latter result; still we have the consciousness of endeavoring to deserve, even if we have not had the happiness of possessing, the entire approbation of our brethren. It would seem to have been thought by some, that we have had it

quite within our power to furnish help on various occasions, but that we possessed not the inclination. We wish the Board distinctly to understand that we are always ready to accede to the wishes of the churches so far as we consistently can; and whenever we fail to do this, either as to the amount or the quality of assistance, the failure on our part should be ascribed to any cause rather than to a want of disposition to render assistance. We always hold ourselves ready to assign to any suitable person the reasons for any part of our official conduct; and we desire the Board to feel themselves able in reference to any complaints, to say, that they have full confidence in the Professors, and that the Professors ought not to be carelessly censured.

On this subject there is another point to which we request the attention of the Board. Applications for the services of students during term time, should be made solely to the Professors. Sometimes direct application has been made to a student. Sometimes even, persons have come to this place, and entered into arrangements with a student, without previously consulting either of the Professors; thus placing both officers and students in a most disagreeable condition, and interfering with arrangements which the Professors had already made. The Trustees, it may be presumed, fully understand this matter, as it is so distinctly stated in the printed Rules and Regulations of this Institution. We introduce it in this place, that they may also inform others what is the correct method of obtaining preaching from the students; namely, applying to the Professors previously to any conversation with a student on the subject.

We will now present a detailed statement of the amount of preaching which has been obtained from the Institution during the year. Preaching was performed on all the Lord's days, forty in number. Charles-Street Church, Boston, was supplied 13 days; Woburn, 5; Upper Falls, Newton, 20; Mr. Grafton's, 11; Weston, 5; Watertown, 8; Roxbury, 4; Dedham, 2; Westborough, 5; Southborough, 3; Cambridgeport, 9; East Cambridge, 1; Lowell, 3; South Boston, 11; Charlestown, 4; Randolph, 4; Lexington, 3; first Salem, 1; second Salem, 7; Hingham, 2; Federal-Street, Boston, 2; first Boston, 3; Saxonville, in Framingham, 5; Brookline, 2 or 3 lectures. Besides the Lord's days, second Salem was supplied by a student on Fast Day; Mr. Grafton's, one part of Fast Day; and at Brookline, a student preached on Thanksgiving Day.

The number of places mentioned is 24. The number of times, including one or two evening lectures not noticed, is 134; of this, 46 were services on part of a day, or lectures in an evening, and 88 were of services during whole days.

During the principal part of the year, weekly conference and prayer-meetings have been attended at the Upper Falls, and at Mr. Grafton's, Newton; a conference meeting once a fortnight, at Mrs. Dana's in Brighton; and the monthly concert of prayer at the Upper Falls and at Watertown, besides the meeting at Mr. Grafton's.



Sabbath Schools have been conducted at Watertown and Newton; and Bible Classes in Newton, Boston, and Brookline.

#### VI. STATE OF THE LIBRARY.

The number of books has been slowly increasing. The Institution possesses, however, as yet, only the germ of a library. We would recommend a speedy furnishing of the library room with additional book shelves. A few are wanted immediately; others can probably be prepared and erected by the students in their seasons of exercise the ensuing winter term. We have to acknowledge with gratitude the liberality of several individuals, who have furnished the means of procuring some of the most valuable works in theological and general literature; and it is gratifying to remember the munificence of a generous friend which recently added to the library an extensive collection of the early Greek and Latin Fathers, selected with much care in Europe. May others that have it in their power soon place us under similar obligations.

#### VII. ANNUAL EXAMINATION OF THE STUDENTS.

Hitherto this has been performed at an early hour in the morning of the Anniversary, and has necessarily occupied by far too small a portion of time. We would recommend that the day preceding the Anniversary be devoted to the annual examination, and that a Committee of the Trustees be appointed to be present at the examination in the chapel of the Institution.

#### VIII. PREPARATORY DEPARTMENT.

The smallness of the number of students must be to the Trustees a cause of regret, if not of disappointment. It is very natural for them to ask, Why is the number so small? The answer to this inquiry brings us at once to the subject which has long occupied our minds; we mean, a Preparatory Department to be connected with this Institution. That the deficiency of the Institution in regard to such a Department prevents the number of students from being larger, is manifest, not only from the nature of the case, but also from the fact that almost every letter we receive making inquiries respecting our arrangements for instruction, comes from persons who need precisely that kind of preparation which the proposed Department would furnish. The reply which we have hitherto been compelled to make to such letters has operated as a discouragement. We beg leave therefore to lay before the Board a statement of our views respecting this Department.

In respect to its provisions, it should have reference to men whose age and other circumstances forbid their enjoying the advantages of a college; and it should present for them such a course of study, longer or shorter according to circumstances, as would enable them profitably to enter upon the regular studies of the Institution. There is also another class of men called to the ministry, whose

age renders it unsuitable for them to study the original languages of the Bible. So far as instruction in Theology and Pastoral Duties is concerned, such persons might come under the direction of the Professors; but for other parts of their studies, the proposed Department would make requisite provision.

It is important that this Department be established at Newton. For,

1. *In no other place can it be so advantageously situated.* At Newton is a suitable building, of which more than half the rooms are unoccupied; and here is a suitable boarding establishment. At no other place can there be so intimate a connection between the Professors and the instructor of this class of young men as is obviously desirable; as such young men will be of very different grades in intellect and attainment, the opinion of the Professors respecting the course and the extent of their studies would be important. A residence at Newton, it is believed, would also be more favorable in respect to moral and religious influence.

2. *Such a Department would increase the number of students in the regular course at Newton.* A preparatory department would doubtless contain a large number of persons. These being resident at Newton, and belonging to a professedly preparatory department, would not so easily be diverted from their purpose, as if connected with an academy, or instructed by a private individual. Being also under the general superintendence of the Professors as well as of their immediate instructor, they would be more carefully guarded against circumstances unfavorable to their continuance in study.

It is highly important to increase the number of students at Newton. By this means the Professors and the patrons of the Institution would be encouraged, and pecuniary assistance could more easily be procured. The same amount of money which is now requisite for sustaining the Institution, would accomplish vastly more good. The pecuniary supporters of the Institution at Newton, cannot be expected to expend cheerfully, year after year, so large sums of money at so little apparent advantage. They will very naturally wish to see fruits corresponding to the labor and the donations which are bestowed. Some persons who are not accustomed to literary pursuits may consider it unreasonable that so much money should be spent at Newton for so few students. Hence, it does not at all surprise us that efforts for the pecuniary support of the Institution with merely its present arrangements, meet with but very partial success. We trust indeed that those individuals who have thus far generously sustained the Institution will not withhold their aid, even should discouragement continue. Still, should the number of students continue to be small, and that through deficiency of arrangements, the Institution will come to be regarded as a small affair, the office of a Professor as a mere sinecure, and the benefactions of the wealthy may be expected to seek some other place of deposit.

3. *Such a Department would prevent a great waste of moral power.* The Institution furnished with it would provide appropriate instruction for almost every grade of talent in men called to the

ministry, and would prevent talents of any order from necessarily failing to accomplish what ought to be expected.

4. *The existing arrangements for educating pious young men called to the ministry are inadequate.* All who ought to preach the gospel cannot go through such a course as the regular one at Newton. A theological department connected, as any may now be, with an academy, must be inadequate to the wants of those who ought to take a shorter course; for the Principal of a numerously attended academy cannot regularly give instruction in theology.

No academy can supply the want of a preparatory department. In academies the Christian public will not place so much confidence respecting the education of men for the ministry as in the Institution. Churches and individuals at a distance may never know, or may continually forget, that in respect to persons who cannot enjoy a collegiate course, provision is made at some academy for their becoming prepared to enter the Institution. They will naturally suppose that all necessary arrangements are found at Newton; and when upon inquiry they are disappointed, it would not be at all surprising, if such young men should find their way neither to the academy nor to the Institution.

Letters are sometimes received at Newton, making inquiries respecting the provisions for instruction. In replying to such letters, there is obviously a difficulty. If the person is prepared to enter upon the regular course, all is well; but if not prepared, it is exceedingly disheartening to tell him there is no place for him at Newton; he must go to some academy. If such young men would not wholly abandon their design, they probably would never again present themselves for admission into the Institution. Now the proposed department would meet such exigencies; would provide suitable instruction, and retain the individual within a good influence.

There is another view to be presented. What will probably be the result, in many instances, of sending young preachers to an academy in order to prepare for entering at Newton? The impression made by some of them upon their fellow-students will not be the most happy. Nor will their pious fellow-students who propose entering college, fail to receive an unfavorable impression respecting the Theological Institution into which they see individuals passing, whose attainments are scarcely, if at all, superior to their own. But let this department be located at Newton; and then, not only will it not be subject to the observation of those who might make a wrong use of it, but the Professors could very easily give advice in respect to any young man's either further prosecuting his preparatory studies, or his entering upon the course of the Institution, or his passing merely through the shorter course.

But let us suppose this class of students at an academy, to command the respect of all around them, and to be foremost in point of age and of studies. They may also be expected to take an active part in religious exercises, and to be occasionally employed in preaching. Now there is great danger that, having few, if any superior to themselves with whom to be compared, they should come

to believe themselves sufficiently qualified to preach the gospel without continuing their studies—should come even to think it sinful to spend three more years at Newton; particularly if, as no doubt would be the case, some injudicious Christians should administer to them the sweet poison of flattery. We have reason to fear that more young men than one have thus indiscreetly, though perhaps conscientiously, condemned themselves to a premature entrance upon the ministry, and have thus deprived the church of that moral power which they might otherwise have become prepared to exert, and in a great measure wasted the money which had been expended upon them.

We are well aware that objections have been made to establishing the proposed department at Newton. It has been said, that such a department would produce too complicated a state of things. To this we reply; an additional instructor would be procured; so that the regular course would proceed as it now does, the Professors having only a general superintendence over the new department, and giving instruction in a part of their studies to those who should not contemplate entering upon the regular course.

It has also been said, that students of so many different ranks would not be happy in being connected together. Especially would those who have passed through college feel themselves injured by being associated with others so far inferior to them.

We reply; this department would be kept separate from the appropriate course of the Institution. The present state of things, as to recitations and devotional exercises, would continue. At meals, the students would be arranged according to classes; so that there would be all desirable distinction, and yet opportunity for as much mutual intercourse as the students might wish.

It has been objected, that the members of such a department might regard themselves as members of the Institution, and might in some instances impose themselves, as such, upon destitute churches, and thus diminish the respectability of the Institution.

To this we reply; the members of such a department would *know*, if by no other way, yet by having a distinct instructor, that they are not members of the Institution. The churches would soon understand the distinction between the Institution and a particular department appended to the Institution; and the inquiry would be very natural in regard to any young man, whether he belongs to the Institution or to the preparatory department. But granting there would be some inconveniences; these would be small, compared with the present deficiency of benefit which may be affirmed of the Institution; these inconveniences would be small compared with the amount of positive good which would result from the contemplated measure.

It may also be objected, that such a department would injure the academies which have recently come into operation.

We reply; this department is intended not for those who are expecting to enter college; so that no academy would be materially affected by it. But if by establishing such a department here, any academy should experience a slight diminution of students, still

ought not the usefulness of the Theological Institution to be a paramount consideration? The Institution at Newton depends upon the donations of its friends, as a charitable establishment; academies have the means of supporting themselves.

Let it be considered, however, that if any academy be regarded as preparatory to this Institution, a far smaller number of young men will seek preparatory instruction, and consequently will enter at Newton, than if a preparatory department were established here; so that the question in reality is, whether we shall have *at all* an efficient preparatory department. Young men who apply to the Education Society, may indeed be sent to some academy in order to prepare for entering at Newton; but if there be such a department here, others will seek its advantages besides those who solicit aid from the Society. Experience authorizes the belief that a far greater number will enjoy the benefit of instruction, if it be imparted at this place.

And it may also be suggested that should such a department be established here, the Education Society would not be called upon to pay for the tuition of their beneficiaries who might enjoy its advantages.

Fears have been expressed, that such a department would tend to lower the course in the regular classes of this Institution.

In reply to such fears, we express a firm belief that it would operate in a most salutary manner in maintaining the present elevated ground on which the Institution stands. For it would furnish greater facilities for preparation than can elsewhere be enjoyed by the same class of students. We have deeply felt the need of such a department in the case of individuals whose attainments were not thoroughly adequate to admission into the Institution, but whom we have felt obliged to admit rather than risk the danger of utterly discouraging their progress. The proposed department would furnish a place into which we might put young men whether graduates or not, who are not quite prepared, as well as those who might be commencing their preparation for admittance into the Institution.

In vindicating the establishment of a preparatory department, we are only urging a measure which the experience of other denominations has led them to adopt. Our Episcopal brethren, our Lutheran and our Congregational brethren, have seen the expediency of establishing such appendages. We earnestly pray, that the Trustees of this Institution may not withhold from our numerous and destitute denomination, the widely spreading benefits which would be conferred upon it by the adoption of such a measure.

In concluding, permit us to make one suggestion in respect to ourselves. Can it be expected that the Professors of this Institution can patiently and cheerfully, year after year, go through their constantly pressing and wearying labors, if they see so disproportionate results flowing from their labors? We have no intention of damping the ardor of the Trustees, or throwing any obstacles in their path, by expressing discontent or desire to quit our present stations. On the contrary, we feel that we are occupying stations more dear

to us than any which the whole world can present. To this Institution we would cheerfully consecrate all our time on earth, and all the talents which the Head of the church has bestowed upon us. But we do, earnestly and respectfully, entreat the Trustees to make such arrangements as shall bring our labors into the most efficient connection with the churches, and shall satisfy us and all our brethren that we are toiling in the most advantageous manner possible.

All which is respectfully submitted,

IRAII CHASE.

H. J. RIPLEY.

SEPT. 9, 1830.

### GENERAL VIEW OF THE INSTITUTION.

THE Newton Theological Institution, at Newton, in the county of Middlesex, about seven miles west of Boston, is under the direction of persons of the Baptist denomination. It stands on an eminence, commanding a delightful view, not only of the surrounding country, but also of the city and the harbor. It has two principal buildings; the one a large mansion house fitted up for various purposes of the establishment, including the apartments of the steward; and the other a commodious brick edifice recently erected. This is eighty-five feet long, and forty-nine wide; three stories high, exclusive of the basement story; and has for students thirty-one rooms, to each of which is attached a bed room. It also contains a reading room, a chapel for morning and evening prayers, and an apartment for the Library.

This Institution was begun in Dec. 1825, with three students; and it was incorporated in Feb. 1826. It is 'adapted to the instruction of graduates and others whose attainments enable them, along with graduates, to proceed profitably in theological studies.' It is 'open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.'

The regular course occupies three years, and embraces 'Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a Theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.'

The Rev. IRAII CHASE is Professor of Biblical Theology, and gives instruction also in Ecclesiastical History. The Rev. HENRY J. RIPLEY is Professor of Biblical Literature and Pastoral Duties.

The following is from the rules established by the Trustees.

'Under the head of Biblical Literature, shall be required instruction on the Hebrew language, with the requisite view of its kindred

dialects, especially of the Chaldee that occurs in the Old Testament; on the Hebrew poetry; on the geography and the natural history of the Bible; on the ancient arts and customs of the Jews and oriental nations; on the Greek of the New Testament, with special reference to its peculiarities, and the probable origin of them; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially our common English version; and on the principal editions of the original Scriptures.

'To the department of Ecclesiastical History, shall be referred instruction on the evidences of the christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of CHRISTIANITY, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed christians, and of unbelievers, and the unevangelized throughout the world.

'To the sphere of Biblical Theology it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and showing *how* they are applicable at the present day, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness;"—and after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to "search the Scriptures."

'Under the head of Pastoral Duties it shall be required to give instruction on the nature, objects, difficulties, responsibilities, and supports of the pastoral office; on the *great work of PREACHING the gospel*; on the various ways and occasions of promoting the welfare of a church, and commending the gospel to the consciences of men by private labors as well as by public preaching, exhortation and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation, or reproof, or instruction, or entreaty, as different individuals may need, and as

becomes one, who is to watch for souls as they that must give account.

‘The Professors shall take precedence, respectively, according to seniority. They shall receive to themselves no compensation for preaching; but whatever compensation may be made, shall go into the treasury. They shall stately reside near the Institution; and they shall be considered as constituting a Faculty for the final admitting and the removing of students, and for the general regulation and government of the Institution, according to the principles already established and the rules that may hereafter be approved and established by the Board. It shall be their duty to guard with vigilance against the admission, and against the retaining of unsuitable persons as members; to have frequent recitations and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry; to guard them against error; to guide them in their inquiries after truth; to communicate instruction adapted to their wants and capacities; to point out the course of study to be pursued, with the approbation of the Board; to name to the students, from time to time, such books as may be perused by them with the greatest profit; to intimate to them, as there may be occasion, the best method of studying; to animate their pursuits by frequent inquiries and examinations relative to their progress; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them; to devote special attention to the improvement of their style and delivery, favoring them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances; above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.’

No charge is made to any student for tuition, room-rent and furniture, or use of library. The expense of boarding at the Institution does not exceed one dollar and fifty cents a week. Washing is at the rate of thirty-seven and a half cents a dozen. For fuel and light, the sum of six or seven dollars a year is sufficient. It is the determination of the Trustees to reduce the necessary expenses as much as possible, so that the advantages of the Institution may be extensively enjoyed. They have also consulted for the health of the students; and, as the farm contains about eighty acres, and has a spacious garden, they are making arrangements for regular exercise by laboring on the lands, when the weather is suitable, and by various sorts of work within doors, when the weather is unpleasant.

A reading room, supplied with the more important religious and literary Periodicals, is resorted to by the students at hours not interfering with their regular studies.



There are two vacations in every year, each of six weeks; the first commencing on the Friday after the second Wednesday in September; and the second on the Thursday after the third Wednesday in April. At the end of each term there is an examination.

The Anniversary of the Institution occurs on the Thursday after the second Wednesday in September. The examination in the studies attended to during the term immediately preceding, is to be previous to the day of the Anniversary.

Under a deep impression of the importance of making the regular course of studies here as thorough and as complete as at any Institution, and of encouraging at the Colleges a due attention to one of the most interesting of the ancient languages, it has also been required that, hereafter, candidates for admission be acquainted with Professor Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy. Those who may not be able at College or elsewhere to make this preparation, (and it is to be hoped that the number will be small,) should, if possible, be in Newton as soon, at least, as the time of the Anniversary of the Institution, and employ the succeeding vacation in the most favorable circumstances for being prepared to enter at the beginning of the term. Special attention will be paid to their progress.

This Institution, at its outset, was an object of fervent prayer among several who felt deeply for the welfare of the churches. It has now been in operation nearly five years; and the churches are beginning to reap its benefits. More than twenty persons who have been connected with it, have entered on their public labors, and are rendering valuable aid to the cause of the gospel. It is to be hoped that the spirit of confidence in God, and of dependence on him, and of noiseless moving forward in the path of duty, will characterize all the operations of the Trustees, and of the Instructors. They have undertaken a great and a good work. They look to the Head of the Church for his blessing; they look to their brethren for prayer and co-operation.

#### PROVISION FOR A SHORTER COURSE.

It has been resolved, that, while the regular course of study is vigorously sustained, suitable persons, though having only an English education, upon presenting the requisite certificate from the churches to which they belong, may, in special cases, be permitted to reside at the Institution, (subject to its rules, and with the approbation of its immediate government,) for pursuing such a shorter course, as shall be adapted to their ages and circumstances, and as shall be consistent with the regular duties of the Professors.

The shorter or select course is, ordinarily, to be made up of a selection from the most important English branches of study in the regular theological course; namely, Biblical geography, and oriental customs; general principles of interpreting the Scriptures; a series of theological subjects; Ecclesiastical History; and Pastoral Duties.

## PREPARATORY DEPARTMENT.

Such a Department has been established; and the Rev. Harvey Ball, an early graduate of the Columbian College in the District of Columbia, and a gentleman of approved piety, and sound scholarship, has been appointed Principal. It is to be opened on the 22nd of October.

The Preparatory Department is designed to increase the facilities of becoming well fitted to enter upon either the regular course in the Institution, or a shorter one; and, without requiring as a term of admission any precise amount of literary attainments, it is to be adapted to the instruction of those who, on account of their age and other circumstances, cannot pursue an entire collegiate course, and also of those who, after having been through college, may yet need, in view of the requisite knowledge of Hebrew, to make some special preparation.

It is to be open for the admission of those persons only who give evidence of their possessing genuine piety and suitable gifts, and of their being influenced by proper motives in wishing to be prepared for a theological course, and who, moreover, present to the Principal a certificate from the churches of which they are members approving of their devoting themselves to the work of the ministry.

The charge of instruction and government is committed to a Principal; but the general arrangements not otherwise provided for by the Trustees, in respect to classes, recitations, &c. the particular books to be used from time to time, and the preparatory course of each student, is to be at the discretion of the theological Professors and the Principal.

Special attention is to be paid to the English language and literature; and, as may be found expedient, instruction is to be given in the most necessary branches of Mathematics and Natural Philosophy, in Geography, History, Rhetoric, Logic, and the Philosophy of the Human Mind, as well as in Latin, Greek, and Hebrew.

In many instances, students who are preparing for a shorter course in theology, will be expected, at the discretion of the Professors, to attend lectures and exercises on such portions of that course as they may be prepared for.

As in the Institution, so in the Preparatory Department, no student is to be required to pay for tuition, room-rent and furniture, or use of library.

The Principal is to communicate to the Trustees at their annual meeting, a Report, fully exhibiting the state of the Department.

ADDRESS TO A CLASS, BY THE SENIOR PROFESSOR, AT THE  
ANNIVERSARY, SEPT. 9, 1830.

My young Brethren,

THE long expected, the desired and yet dreaded hour has arrived. It now devolves on me to present to you the certificate, testifying that, having completed the regular course of studies in this Institution, you are honorably dismissed.

How short the course that seemed to you so long when it was commenced! It has been like an eagle's flight; or like the passing away of a swift ship. Thus far, as to the outermost point of the harbor, we have accompanied you; for it was the dictate of affection; and we have felt a deep interest in the perilous enterprise on which you are embarked. But the signal is now given for our parting. We can only say a few words, and bid you adieu. Tomorrow's dawn will find you on the broad ocean of public life.

Well may we, at a moment like this, lift up our souls to God, and fervently pray, *So teach us to number our days, that we may apply our hearts unto wisdom.*

Many an anxious eye is fixed upon you. Here you are surrounded by the friends of this Institution, who, amidst many discouragements, have laid its foundations in faith and hope, and have consecrated it to Christ and the churches, with much trembling and many prayers. They look on you this day with an emotion of which few but parents can conceive; and parents, too, who have sent forth their beloved sons to some station of peculiar difficulty, where untried temptations would be presented, and where imminent dangers to character and to life would be multiplied. I may even venture to affirm that there are, in this assembly, persons conscious of more, if possible, than parental solicitude on this occasion. They are aware that more is at stake than the reputation and welfare of a few endeared individuals, or of a few families. They contemplate your movements as connected with the honor or the reproach of Christianity itself, and of the whole family of God, with the dearest interests of a multitude that no man can number, and with the glory or the blaspheming of Him who is worthy of the homage and praise of all the millions that he has created.

No man, nor woman, nor child, can live in this world a single day, without exerting upon others an influence either good or bad. How emphatically is this the case with the professed minister of Christ! He cannot avoid it. Whether he speak or be silent; whether he be idle or be active; whatever he may do, or refrain from doing, there is constantly going forth from him a power either to heal or to destroy, either to do good or to do evil. And this good or this evil may extend far beyond the utmost reach of our imagination.

Suppose his conduct or his teaching exert a bad religious influence on an individual. Who can compute the extent to which the evil may go? It is an injury done to an immortal. But the evil stops not with that individual. He communicates it to twenty or a hundred others; and these to a thousand or to ten thousand; and these again to thousands of thousands. And all these are immortals.

But, on the other hand, suppose the influence exerted to be a good one. What tongue of man or of angel can tell the amount of good that may follow? It spreads from individual to individual, from family to family, from church to church, from one wide region of the earth to another, and from age to age, greatly benefiting this disordered world, and continuing to be felt forever by happy myriads in heaven.

Connected with these general considerations there are others of a peculiar kind that render your situation peculiarly interesting and responsible. You are among the first who have completed a theological course at this Institution.

Many, alas! most of our churches are yet to be convinced of its being best for us to have such an Institution. Many are waiting to see what will be the result of the experiment; and they are willing to judge of the tree by its fruit. Thousands have in their minds great and plausible objections,—objections which will never be removed, but by a practical demonstration that the fruit is good; and not merely that it is good, but that it is excellent.

The men who proceed from this Institution must be not merely as good ministers as they would have been if they had not resided here: They must be decidedly better. They must be really and manifestly, more devoted, more exemplary, more skilful, more efficient,—in one word, more *useful*. Else it will naturally be asked, What the benefit of spending so much time and so much money? Is it not a pity, or rather, is it not a sin for a young man, designed of God for the ministry, to waste so many of his best years in studies that may make him conceited and pedantic, but will never do him nor others any real good? We have seen enough. If the Institution die, let it die. God will send us better ministers.

Such will be the feeling extensively cherished, if they who go forth from this Institution be not *eminently* 'good ministers of Jesus Christ.' We may reason profoundly on the subject. We may satisfy ourselves and a few others that the fault is in the perversity of the young men themselves, and not in the tendency of the Institution. But while we reason and expostulate, we shall be told, as a sufficient reply, The tree is known by its fruit.

Thus the cause of education among us, in its various stages, and especially of an extended theological education, may be greatly injured, and hundreds that are to be Pastors of our churches may remain destitute of the mental discipline and acquisitions which might have been an incalculable benefit to them, and, through them, to unnumbered multitudes.

You perceive, dear brethren, the bearing of these remarks. You do yourselves deeply feel their force. And yet you will permit me on this occasion, to stir up your pure minds.

You are a portion of our first fruits. You are our arguments, our living epistles to the churches. It remains to be determined whether the standard which in the name of the Lord has been erected high on yonder hill, shall be vigorously sustained, or be depressed, and abandoned. You well know the importance of its being vigorously sustained. We owe it to ourselves as a Denomination. We owe it to Christendom, and the human family. We owe it to Christ our Lord. Long enough have most of the ministers in our four thousand churches, suffered all the discouragements and inconveniences of being destitute of the literary advantages which others have enjoyed; and long enough have the churches thus suffered a tremendous loss. If we have any light, we ought to let it shine on all Christendom. And if, as a portion of the Christian commu-

ity, we have the gospel of our salvation, we ought to do our part towards proclaiming and commending it to every creature. If our Lord has intrusted us with the vindicating of one of his institutes, we must not let it be brought into disrepute, nor our 'good be evil spoken of,' through our own fault. And if the state of the ministry in our churches be intimately connected with the religious state and the eternal prospects of a great part of the population in these United States, how strong the motive to endeavor constantly to exert an influence that shall have a salutary effect on the state of the rising ministry!—an influence that shall encourage, by an argument stronger than words, the due preparation of your brethren, who, unless such an argument be exhibited, will, in all parts of our land, be either flattered or constrained to enter the pastoral office amidst serious disadvantages, manifest to others, if not to themselves.

Go, then, to the interior of this Commonwealth; go to the distant South; go to the North; go to the great Western valley; and wherever you go, let your profiting appear to all.

Give away yourselves anew and constantly to Him whose you are, and whom you have desired to serve. Look to him for guidance and strength. If his presence go with you, all will be well. Trials severe, and perils unlooked for, may await you; but all will be well. You will cultivate a more intimate communion with our blessed Saviour. You will not forget his gracious promises, *Lo I am with you alway*; and, *My grace shall be sufficient for thee*. You will ask wisdom from above; and wisdom shall be given. You will frequently peruse those portions of the Holy Scriptures that treat of the character and duties of Christian ministers. You will think of the apostles and martyrs. You will think of the trials and sacrifices of Paul; his unwearied labors, his gentleness united with firmness, his faithful perseverance through good report and through evil report, and the triumphant finishing of his course. You will often seem to see him in prison and in chains at Rome, awaiting the sentence of death from the persecuting Nero, and worn down with toil and care, yet sustained with the sweetest consolation, and writing to a young minister, one of his dearest friends, Watch thou in all things; endure affliction; do the work of an evangelist; make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.\*

Ah! how do the most splendid objects of worldly ambition shrink into comparative nothingness, when we contemplate the reward of the faithful minister of Christ. Let nothing, then, dishearten you, nor turn you aside from the path of duty. Let it be manifest to all that you are sincerely and supremely devoted to your high and holy work.

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\* 2 Tim. iv. 5—8.

Ever keep aloof from the strife of party politics. The example of your Christian candor and moderation, may be of immense value amidst the storms that are beginning to shake this wide Republic. You cannot evince your patriotism better than by employing all your energy and zeal to increase the number of honest, intelligent, devout, and active Christians.

Beware of a controversial temper on religious subjects. Maintain the truth; but maintain it in love; *in meekness instructing those that oppose themselves*. Call no man master; but present to all *the truth as it is in Jesus*, letting your theology be the theology of the Bible. Forget not that you have now only laid the foundation; and that you must henceforth build on it diligently, and, as far as possible, systematically. Persevere, then, in the effort to unite habits of study with habits of activity. I need not say, cherish an affectionate remembrance of each other. Occasionally, at least, encourage each other by free epistolary correspondence; and often let your prayers for each other meet before the throne of grace. Your own good sense and Christian feeling will dictate to you the propriety of treating with profound respect those humble and laborious ministers who have not had your literary advantages; for in practical wisdom, and in various other matters, they may be greatly your superiors.

While your devotedness and discretion shall thus lead you safely onward, we will rejoice in the confidence that a signal blessing will attend you. Yes; and we who have been your instructors, will thank God, and take courage. Even though *we* may be found unworthy to see the prosperity which we have desired for this Institution, and for the cause of suitable and sacred learning here and elsewhere, yet we will not despair of its being ultimately bestowed. We will *endeavor* to stand in our lot, and to send forth others to join you in the extensive field of your labors. Perhaps, when our faith and patience shall be sufficiently tried, or when *we* shall retire to the house appointed for all living, the way will have been prepared for the complete accomplishment of that for which we and others have prayed and toiled.

There are circumstances in reference to the members of your class that give a special interest to this occasion.

It is well that one of you is expected to labor in this Commonwealth; 'for a great door and effectual is opened—and there are many adversaries.' And it is well that one of you is expected to repair to a station beyond the Alleghany mountains; for the piercing cry, Come over and help us, is heard. It is no theatrical shriek, and no false alarm. Some of us have been eye-witnesses of the distressing need of help. And deep will be our ingratitude to God, and most inexcusable our apathy towards our Western brethren and the cause of Christ, if we fail of doing for them what we can at the present crisis.

It is peculiarly gratifying to reflect that one of you is to return to the South, and labor in the very region from which this Institution has received an invaluable treasure, an officer whom you will always love and respect.

Nor is it to my feelings less gratifying to know that one of you is to repair to my native state, and to the town where the days of my childhood and early youth were passed. There you will be the spiritual guide of my nearest kindred. There you will observe the declining sun of my aged parents. And there, it is probable, you will ere long visit their chamber, when flesh and heart are failing—O may they ripen for heaven under your ministry. May you watch for souls as they that must give account. May you strive to present every man perfect in Christ Jesus. And what I say to one of you, I would say to you all. For it is really to our kindred, to different branches of the same great family, that you are all going forth.

One who had expected to stand here with you to-day, is missing. Sickness has prevented him. *Man cometh forth like a flower, and is cut down.*

Another, too, is missing. Events beyond his control forced him away. You have bidden him adieu. You saw the departing ship that has now borne him far on the mighty waters towards the land of his destination. You expect to see his face no more—till you meet him, on the day of final account, conducting into the presence of our common Lord, a joyful throng of converted Burmans.

Dear Brethren! 'looking for and hastening unto' that day, we bid you an affectionate farewell.

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THE SECRET OF BRITISH CHRISTIAN MUNIFICENCE.

Mr. Editor,

CONSIDERABLE surprise is very frequently expressed, how our transatlantic brethren contrive to contribute so nobly as they do to the various benevolent objects of the day, burdened as they are with taxes on every thing, and forced to contribute their full quota toward the support of an expensive religious establishment. Religion certainly cannot be another principle in England, than it is in America; and we are unwilling to acknowledge that the difference in its effects in inspiring a willingness to contribute of our substance to religious objects, arises from the fact that there is, among us, a smaller measure of religious principle in operation than among them; or that our national characteristic is penurious, and therefore the same amount of religious principle in operation in our hearts, has to encounter and overcome more powerful obstacles than in theirs. How then shall we account for the fact, that with means less ample, burthens more onerous, and numbers, (at least in the Baptist denomination,) much smaller, they so far exceed us in the amount of their contributions? I shall content myself with assigning two causes for this fact: one arising from the value of their currency, and the other, from the system of their operations.

The value of their currency operates to augment the amount of their contributions. Their currency is pounds, shillings and pence; and ours is dollars and cents. Now when a man in wealthy or even in easy circumstances, is applied to for aid in some benevolent object, whether in England or America, he regulates his gift by the highest denomination in the currency; i. e. in England he gives by pounds, in America by dollars; and feels that he has aided the object according to the *number* of these which stand opposite to his name, and not according to the comparative value of the two terms. This will be evident to any one who reflects whether, when he has given five dollars to some benevolent object, he ever habitually turns them into rupees. No; and in like manner an English Christian never turns his pounds into dollars. He estimates his liberality by the *number* as one, two, ten, or twenty of these pounds which he has given to the object. Now the American does the same, and labors under the practical illusion, that if one, or two, or ten, or twenty *dollars* stand opposite to his name, he has done as much as the British Christian who has given *pounds*. Again, there is a prevalent practice among them as among us, of advancing by certain strides in the numerical scale, in the amount contributed. If I give more than one, I give two; if more than two, generally five; if more than five, ten, &c. Now observe how this illusion keeps us in the rear of British Christians in the amount we contribute. We advance thus—one, two, five, ten, twenty dollars. He begins with four dollars fifty cents nearly, and advances to nine dollars, twenty-two dollars fifty cents, forty-five dollars, and ninety dollars: i. e. he begins not very far from our third step, and feels that if he give any thing, he *cannot* give less than nearly five times what is our minimum; and is it wonderful if their contributions are five times as large? In this country the subscription to constitute a membership of a Bible or Missionary Society is *one dollar* a year; in England, it is *one guinea*; and I am acquainted with a case of an English lady, who on joining a missionary society in this country, put down her name for five dollars, as being nearly what she had been accustomed to give in England. She was regarded by a few with admiration as a prodigy of liberality, (her husband being only a poor Baptist minister) and by others with jealousy, as having a design upon the government of said society by so unprecedented a subscription!

The *system* with which their benevolent operations are conducted is another means of augmenting their contributions. This system consists in "gathering up the fragments, that nothing be lost;" and it accomplishes its object by employing the agency of those who can do but little; but that little it gives them to do.—"The ants are a people not strong; but they prepare their food in the summer." They accomplish, by united labor, what excites our astonishment; yet the amount performed by each is inconsiderable. Missionary and Bible societies in England are principally supported by the poorer classes; but an American is ready to ask, how? I will endeavor to reply to this inquiry.



The principal part of the funds of these societies issues from "penny-a-week contributions." A person can become a member of a branch society by paying a penny a week to its funds. This sum, however, is regularly collected, and not allowed to run in arrear, and be paid once a year, or even once a quarter. Were this to be done, a woful falling off in funds would soon be felt; for the people are poor; and though they can pay a penny a week, and scarcely feel it, there is, perhaps, no week in the whole year when they could spare the whole year's, or even one quarter's subscription. The collector calls regularly once a week, (generally on Monday) and receives their contributions. But an American will say, Who supports the collector? for the labor of collecting such sums as are contributed in pennies, must be immense, and must be remunerated. Not so: like the ants, the collectors are numerous, and the labor for each, though considerable, is not burdensome. Young men and women are employed, and labor gratuitously in this work. Apprentices, who can only command fragments of time, employ those fragments in collecting for Bible and missionary Societies; and thus, as was before remarked, the co-operating agency of those who can do but little is secured, but the aggregate of their labor fills the world with their fame.

This weekly contribution of a penny, too, operates usefully on the forethought and self-denial of these poor people. If the collector were not expected, the sight of some tempting trifle in fruit, &c. would make them expend uselessly, what is now turned into a benevolent and religious channel; but it is known that he will come, and it is known *when* he will come, and the jeopardized penny is laid aside for him.

In proof of the efficacy of this system, the following fact will be sufficient, and perhaps here, surprising evidence. A young lady in London had alloted to her a district to canvass, and in which to collect for the Bible society. The poverty of the district may be conceived when it is stated, that every room in nearly every house, from the *cellar to the garret*, was occupied by a separate family. She commenced her work of visiting every family, and soliciting subscriptions, (for British Christians do not wait for persons to offer their names as members of Societies,) and soon had one hundred subscribers, at a penny a week. Now let us pause and look at this. Here is ninety-six dollars thirty-one cents a year brought in by one collector, (and she dependant on her own exertions for support, and consequently able to give but little time to the business of collecting,) from one, of perhaps forty districts in a parish, and that one pinched with a poverty to which the inhabitants of this happy land are utter strangers.

Again. Their system goes farther, and emulates that of Israelitish idolaters in their zeal for idol worship. "*The children* gather the sticks, and the *men* kindle the fire, and the *women* knead the dough to make cakes to the queen of heaven." This is done by means of Male and Female, and Juvenile Societies, for various objects; and to these are added Sabbath school, missionary, and Bible and tract societies. Now the children in English Sabbath

schools are commonly poor; the children of parents who cannot afford to keep them unemployed during the week; and consequently cannot give them any other instruction than that which the Sabbath school affords. It may be thought, then, that no stream can be drawn from this source, which can replenish the reservoirs of Christian benevolence. But the fact is otherwise. It has been ascertained, by actual calculation, that Sabbath schools in England cost the religious community almost nothing: i. e. that the Bible, missionary, and tract societies which exist within the several Sabbath schools, contribute as much to the funds of those societies as are diverted from those to found and sustain the schools. The question, however, returns,—*How*, out of their deep poverty, are the riches of their liberality made to abound? The following fact will go far towards developing the principle.

A female teacher in a Sabbath school was endeavoring to excite in the minds of her class, a sympathy for the heathen, and an effort on their behalf. They pitied the heathen, and thought they could do no more; but their teacher reminded them that there was more ribbon on their bonnets than was necessary to tie them, and that a plainer kind would do equally well; and that fruit and gingerbread were not absolutely necessary, and might be laid aside; she concluded by proposing to them to remove from her own dress superfluities, if they would do the same, and to devote to missions what was thus saved. They consented, and a missionary society was formed in that class, upon the principle of the relinquishment of superfluities in dress, which extended through the female department of the school; and the effect was, that the first quarter's missionary subscription of the children only, was twelve dollars ninety cents nearly. Here then is almost fifty-two dollars a year diverted from superfluous expenditure, and consecrated to the God of missions; to say nothing about the value of the habits of self-denial, and of repressing the vanity of display, which were so formed.

But in collecting from among the poor, a benefit arises to the funds of benevolent societies from the value of British currency, being greater than that of the United States. The poor may, of course, be expected to measure their liberality by the lowest denomination in the currency: viz. *pence* in England, and *cents* in America. But as a penny is worth about two cents, the British Christian with *one penny* opposite to his name does twice as much as the American with *one cent*; and though much poorer, feels that he *cannot do less than twice as much* as his wealthier American brother.

Now it is an important inquiry to put to American Christians, Can nothing be done among us to render our contributions somewhat more like what they ought to be—something nearer, at least, to those of our transatlantic brethren?

In answer to this question, I say something can be done; much can be done: but in order to the doing of it, there must be much concurrent physical, intellectual, and religious effort.

1. There must be much concurrent *physical* effort to accomplish it. There must be instilled in the minds of our youth of both sexes, the duty of contributing not money merely, but *time*, and *personal labor*. Convince them that it is their duty to go from house to house, and from person to person, and solicit subscriptions for these objects. The benefit to themselves and to others will be immense, both as regards body and soul. Health of body will be promoted in those whose callings are sedentary, by the exercise which such a course would furnish; and a lively interest in the benevolent operations of the day will be excited and maintained, by exertion to promote them: for it is a law of our nature, that we become interested in any object in proportion to our labors for its promotion. It will be useful to others also, in a similar way. To visit them week after week, and receive from them their mite in behalf of a religious object, is to retain vividly that object before their mind; and thus to interest them in its success. It has also a further beneficial influence on the funds of the society; for when its anniversary approaches, no effort is necessary on the part of the officers, to secure the attendance of members; nor of speakers to enkindle a useful interest in the breasts of their auditory. All this has already been done by the collector's weekly visits; a large audience is certain, and an attentive and interested one; their hearts are open, and their purses also; and the liberal contribution testifies to the concern generally felt for the object of the institution. With these hints before them, let Ministers reflect, whether there is not a possibility of arousing and organizing considerable physical energy in the work. Let them touch the Christian principle in youthful believers, and not conclude that nothing more can be done, till every thing shall have been tried.

2. There must be much concurrent *intellectual* effort, in order to accomplish it. By this I do not mean *great* efforts of intellect; but only a *general* effort. *Persons generally, must reflect* on the difference between the value of guineas and that of dollars; and must remember that *five* dollars is little more than *one* guinea, and must let this reflection regulate the number of dollars which shall stand opposite to their names. In order to this, however,

3. There must be much concurrent *religious* effort: or, religious principle—conscience toward God, must be brought to bear upon this matter. We must ask and answer as in the sight of God, not only what is the proportion between a guinea and a dollar, but what is the difference between England and America? Between a subject taxed to the very limit of endurance, and yet so taxed, giving his guinea; and a citizen scarcely taxed at all, and giving only his dollar? Whether we reflect on it or not, such a scrutiny will one day be instituted; for "The Lord is a God of knowledge, and by him actions are weighed."

When efforts such as these shall have been made among American Christians, the movements of our benevolent societies will be no longer impeded by want of funds, nor will the question be echoed from Maine to Florida, How is so much done by British Christians for the evangelization of the world? W.

## RECOLLECTIONS.

Mr. Editor,

I WAS pleased to see in your last Magazine, the Hymn commencing with the line—"Tell us, ye servants of the Lord." But as the circumstances under which it was first written, are not stated correctly, you will permit one who was present at the time to describe them as they occurred.

About twenty-four years ago, Dr. Staughton, in addition to all his other labors, established a weekly lecture, at a private house in Southwark, Philadelphia. The apartment in which it was held was almost always crowded with solemn and attentive hearers. His faculties, at that period, were in their full vigour, and he preached "in the spirit and power of Elias, turning the disobedient to the wisdom of the just." For several years a large proportion of those who joined the Baptist church in Second-Street, were either awakened, or obtained peace in believing, at these meetings. Such soul-refreshing seasons I have never witnessed, either before or since. I sometimes think of them as

"Joys departed, ne'er to be recalled."

I distinctly recollect, that at one of these evening meetings, a venerable grey-headed minister, who was blind, addressed the assembly from the words, "Sirs, we would see Jesus." When he sat down, Dr. S. arose, and gave out the Hymn which you inserted in your last Number, and which he had composed during the delivery of the latter part of the sermon. Its effect on the audience was delightful; and I am glad that you have given it to your readers, not because it is a fair specimen of his poetic talents, but as it affords gratifying evidence of the facility and appropriateness with which he could express his thoughts in verse.

It is, I think, much to be regretted that no one has furnished you with a well written biography of Dr. Staughton. His services in promoting the interests of our denomination ought not to be forgotten, and in many respects his example might profit his survivors in the ministry. He was a learned, eloquent, and faithful servant of Christ. In labors he was abundant. In the summers of 1807 and 1808, he generally preached four times on the Sabbath, and seldom less than three or four evenings in the week. He also taught the higher branches of English studies in two respectable female seminaries, and a class of theological students at his own house, gratuitously, besides being the real editor of a religious periodical, published under the auspices of another, but large and intelligent, body of Christians. There are now more than thirty active and useful preachers of the gospel, who are chiefly indebted for their ministerial qualifications and influence, to the instructions and example of this eminent man. I trust some one of them, competent for the task, with that filial affection and respect which they all must cherish, will feel it a sacred duty to rescue his amiable character and invaluable services from oblivion. They will live indeed in the kind and grateful recollections of those who knew him longest and best; but they ought to be recorded for the benefit of succeeding generations.

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# MISSIONARY REGISTER.

FOR NOVEMBER, 1830.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

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## BURMAN MISSION.

EXTRACTS FROM MR. BOARDMAN'S  
JOURNAL.

*Tavoy, Nov. 16, 1829.* For some time past, it has seemed to me very desirable that the villages surrounding the town, and ultimately those at a greater distance, should be visited, with a design of more extensively diffusing the knowledge of the gospel; and I propose, with divine leave, to commence a course of village preaching to-morrow morning.

17. Visited two villages north of the city, and communicated religious instruction to the members of several families, some of whom listened with serious attention.

19. United in marriage, Moug Shway-bwen and Ma-Hnen, both of whom live in our family. The former was baptized at Maulmein; the latter is a native of Tavoy. She requested baptism a few weeks since. We have some hopes of her piety.

21. Visited a village east of the town. Met several priests. Some opposed; one listened and assented. Several of the common people appeared to listen gladly. On our way home, met a company of Karens from a village near Moug So's, who bore an excellent testimony in favor of those who have been baptized. We were the more gratified at this, as our informant had formerly been rather unfriendly and unbelieving.

On arriving home found several Karens waiting for us; and shortly after those three baptized persons came, about whom we had just been inquiring. Glad to hear so good an account of them also from their own lips.

22. *Lord's-day.* Besides our usual congregation, and the Karens, we had with us to-day, a young Tavoy named Moug Hlay. He professes to have been examining our Scriptures in a silent way for several months; but that a full conviction of their truths, and the folly of idolatry, have now compelled him to avow a change of sentiment. He has been hanging round us for three weeks; has conversed much to the satisfaction of our native Christians, and says he well knows he is incurring the scorn and odium of his old friends by his change of religion; but he is willing to bear it. I have a little hope of him, but many fears.

23. Visited a village east of the town, when a priest, eighty-three years of age, listened very attentively to the gospel, and begged a book.—Twenty or thirty other persons listened to our doctrine, with different degrees of attention. On my way home, visited a young, near the principal pagoda in town. The priest listened without opposition, and desired me to repeat my visit. "I like what you say," said he, "come again at an early part of the day." Moug So, the baptized Karen head-man's mother having died lately, he fears that the other relatives of the deceased will wish to perform the heathenish customs practised among the people, subsequent to the funeral; and to counteract the bad effects of such practices, he proposes to erect a preaching *zayat* near the grave, and has invited *Ko-thah-byoo* and his wife to go out with him, and "hold forth the word of life," while the heathens around may be indulging in their wicked customs. I have consented to their going, and they are to leave to-morrow.

Nov. 24. Visited a village 6 miles south-east of the town. Spent several hours with the head priest of the village, who seemed pleased with the gospel, but was afraid to accept one of our books. Towards night visited another small village; and at sunset called on the head priest of all this region. He received me courteously and amiably. He has the reputation of being an assemblage of every thing that is lovely and of good report. Every one praises him. I had conversed with him but a short time, when, with no small address, and with a design, probably, to evade my close preaching, he said, pleasantly, "You, teacher, and myself, are not like other people. You are better, and I am better. We are not so wicked," &c. "Ah, teacher," said I, "that speech came from a heart that feels not the burden of its own sinfulness. We should reflect, not on the sins we have avoided, or what duties we have performed, but on those points in which we have transgressed, or not attained to the perfect rule of duty. By doing so, we shall avoid the sin of boasting, which is very abominable in the sight of God."

29. *Lord's-day.* Our Karen brother, Moug Khway, came out to-day to spend the Sabbath with us; but having missed in his calculations,\* was one day too late. Had an agreeable conference meeting in the evening.

30. Spent the day in making preparations for a short tour among the villages south of the town. I expect to leave home to-morrow morning, and to be absent till Saturday. One of the disciples, and two of the schoolboys accompany me. The southernmost village which we expect to visit at this time is, Oo-too, about eighteen miles distant. Twelve Karens, from different villages, sleep at our house to-night.

GEO. D. BOARDMAN.

MR. JUDSON'S JOURNAL.

March 4, 1830. Since my last we have baptized two native women, and two Europeans—Mrs. B. and a soldier from the 45th regiment. Dear brother and sister Wade left us for Rangoon, the 21st of last month. A day

\* The Karens have no knowledge of weeks, or days of the week, as the Burmans have; and, of course, they often fail in their calculation, respecting the Lord's-day.

or two after their arrival, brother Wade writes, "The Christians soon heard of us, and Ko Thah-a and a number of his flock came to see us, and appeared very well. Some who live at a distance, we have not yet seen." Sister Wade writes, "I have been surrounded with visitors almost all the time since we arrived, and feel it a luxury to have all the women understand and speak good Burmese. I had intended to have given you a particular account of all the disciples, and others whom we have seen; but I feel scarcely able to hold my pen, from weakness and fatigue; and as we hope to see you soon, I will only say, that we are, in general, much pleased with the state of things here, and think that God is with our native brother, and the little church."

15. Sister Boardman has just come in unexpectedly, from Tavoy, with her two children. She has been very ill, as well as the infant, and hopes that a change of air will be beneficial to their health, A. JUDSON.

Rev. Dr. Bolles.

MRS. JUDSON'S MEMOIR.

It is a gratifying reflection, that Jehovah can educe good from seeming evil, and cause light to arise in the midst darkness. Many events which are deeply deplored, are overruled to advance the greatest good. The death of so devoted a missionary as Mrs. Judson, was peculiarly afflicting to the friends of the missionary enterprise.—But evidence is constantly accumulating, that the circulation of her Memoir is blessed in producing heart-thrilling interest on the subject of missions in both hemispheres, and calling forth prayers, and efforts, and liberal pecuniary aid, for this interesting object. But although several editions of the work have been published in England, and twelve thousand have been distributed in the United States, yet the number in circulation is very inadequate to produce all the happy effects which it is calculated to secure. In the portions of our own country, where missionary objects have not

been extensively patronized, the happiest results would be witnessed from a free circulation of this work; and the friends of the gospel are invited to enter more generally and extensively, on the service of extending the information which this work comprises.— One copy at least should be placed in every Sabbath school library, and in every Christian family. The work is now in progress of publication on stereotype plates; and all orders can be speedily answered.

The following letters, just received from India, by the Corresponding Secretary, evince the happy effects of the Memoir in those distant regions, in awakening a zeal and promoting a liberality in the spread of the gospel, and they will be read with an awakened interest.

Mr. Nisbet, whose benefaction in consequence of reading the Memoir, is here stated, holds a high situation in the honorable East India Company's service, and at present resides at Darwar, in the interior of India.

*Mr. Van Someren to Mr. Judson.*

*Madras, Nov. 16, 1829.*

Dear Mr. Judson,

I forward this by the Emma, to give cover to a letter which I received yesterday from Mr. Nisbet to your address, and to state that I at the same time received his directions to remit to you the sum of five hundred rupees, which I would do by the present opportunity, if I were not almost certain that you could draw upon me for the amount to a better advantage. Please, therefore, to draw upon me for 500 Madras rupees on Mr. Nisbet's account, and your draft shall meet with due honor.

I believe I wrote to you that I sent him a copy of dear Mrs. Judson's Life; and from the annexed extracts from his letter to me, you will observe that he has not perused it in vain.

Believe me to be, my dearest Mr. J. ever affectionately yours,

G. VAN SOMEREN.

*Extracts from Mr. Nisbet's letter to G. Van Someren, dated Darwar, Nov. 9, 1829.*

I must beg you to remit 500 rupees to Mr. Judson. We are quite delighted with Mrs. Judson's Memoir. I perceive from the concluding remarks of the Compiler, that money is wanted to print the Scriptures; and as I conceive the mission to have done, and to be doing more than any other in the east, they shall never want while it is in my power to assist them with my prayers or money.

*Mr. Nisbet to Mr. Judson.*

*Darwar, Nov. 9, 1829.*

Dear Sir,

I have just finished Mr. Knowles' Memoir of dear Mrs. Judson, by which I perceive that money is wanted to print the Scriptures and tracts. I am sorry that I did not know it sooner. But I trust I am yet in time to be of use. I have remitted five hundred rupees to Mr. Van Someren, who will be so good as to find means of forwarding the same to you.

I wish I could express all I feel of Christian love and regard towards your dear departed wife, and yourself. But my heart is really too full—go on, my dear Sir, to follow Christ as you have done, and be assured that the prayers and tears of one, at least, will attend you to the end. I shall esteem it a high privilege to be now and then favored with a short account of the blessings which may accompany your preaching. We are doing something in this quarter. The Scotch Mission Society near Bombay, and the American Society at Bombay, are, I trust, sowing the good seed. There is a wonderful difference observable, in the manner in which the natives of India, particularly Brahmins, now listen to the gospel. Where formerly repulse, and often insult, was to be encountered, they now scramble for tracts, and beg to be told more of Jesus Christ. Mrs. Nisbet unites with me in affectionate regards to Mrs. Wade and our other Christian brothers and sisters of your mission.

Believe me, my dear Sir, most sincerely yours,  
I. NISBET.

P. S. I should feel extremely obliged if you would send me an English copy of your epitome of the Old Testament, mentioned in your letter to the Rev. Mr. Sharp, of Boston, dated the 5th of Aug. 1823. Also, copies of any tracts, which you may have found particularly useful. Your first tract written at Rangoon, I should like much. I want the whole, in order to have them translated into the languages of this country. The epitome is quite a desideratum.

MR. BOARDMAN TO MR. LINCOLN.

The following extract of a letter from Mr. Boardman to the Treasurer, shows us that Heaven is raising up friends indeed to our missionaries in India. The friendship of Major Burney and lady, to Mr. and Mrs. Boardman, endears them to every Christian heart. His appointment to a residency in Ava, we consider as highly propitious to the success of our mission, even at the seat of the Burman government; and is calculated to inspire our American churches with fresh zeal in their endeavors to give permanency to this important mission.

“*Tavoy, Feb. 3, 1830.*”

“The expenses of our trip to Maulmein after the revolt, were generously borne by Major Burney, the Deputy Civil Commissioner for these Provinces, from whom and his excellent lady, Mrs. Boardman and myself have received a continued succession of kindnesses, ever since our arrival in Tavoy. May the Lord abundantly reward them. Major B. has just now received from the Governor General in Council, an appointment to a residency in Ava; and from his known friendliness, I am confident that he will do all in his power to protect such Christians as may reside within the Burman dominions.”

### INDIAN STATIONS.

LETTERS FROM MR. JONES TO THE  
CORRESPONDING SECRETARY.

*Valley Towns, C. N.*  
*July 28, 1830.*

Rev. and dear Sir,

I feel great pleasure to be able to tell of the continued victories of conquering grace. On Friday last we had the satisfaction to witness the pool in which the heathen priests of the fire perform their ablutions with their benighted votaries, wrested from the usurped occupancy of the prince of darkness, and employed in the service of its legitimate sovereign, for the purpose of baptizing Gostaya, a full Indian, who had previously given a sat-

isfactory account of his conversion to God, by the power of divine grace.

On Sabbath day last, six more, three males and three females, having given an account of the renewing influences of the Holy Spirit on their minds, were baptized in the name of the ever blessed Trinity, in the river Hiwassee, at the mission house.

One young man of the number, quarter white, speaks English pretty well. He received his education at this station; and should the Lord direct his attention that way, would make a good interpreter. All the rest are full Cherokees. And among them was Eliza Greene, who has been supported at this school, by a pious lady in New England; and who will, no doubt, rejoice to hear of the Lord's gracious answer to her many prayers. After the baptism we sat down to commemorate the death of the blessed Saviour, at the Lord's table. On this occasion we gave the right hand of fellowship to nine persons, who approached the Lord's table for the first time.

Let him have the praise who is the light of the Gentiles, and the glory of his people Israel. Praise thy God, O Zion! who executeth judgment for the oppressed, who giveth food to the hungry, who looseth the prisoner, and openeth the eyes of the blind. Oh! Christians, pray for the Cherokees.—Oppression scowls about their borders; but the light of truth is diffusing its benign influence in the midst of them, at a ratio altogether unknown before. The Lord is working by his providence and grace: and great things will no doubt be done.

I am, dear Sir, your very obedient servant in the gospel,

EVAN JONES.

*Valley Towns, C. N.*  
*Sept. 7, 1830.*

Rev. and dear Sir,

I scarcely know what to say about the buildings. The cabins we live in, are almost rotted down; especially the roofs. We have not one tight room on the premises. I don't know how we are to pass another winter, without one new cabin, and considerable repairs to the old ones. My wife and the other females, have suffered much, the two last winters, from the delapidated state of the old cabins.

I am happy to say, that our prospects in spiritual matters are still encourag-



ing. We are not exempt from some painful trials; but the kind dealings of the Lord in the dispensation of his grace, overbalances all other considerations. The fields are indeed white unto the harvest; the harvest also is plenteous; but the laborers are few. I trust, however, the Lord is preparing a supply in this respect, by raising up from among this people, laborers of happy promise. Our valuable brother, John Timson, appears of late to be increasingly impressed with the importance of diffusing the glad tidings of salvation among the people. He seems also to be advancing in personal religion: and in attention to the word of God, the fountain of truth. He has on some late occasions burst through an almost unconquerable diffidence, and delivered exhortations, which astonished most of the hearers, and which I trust have not fallen to the ground. I hope the Lord is preparing him for more extensive usefulness in his vineyard.

On Sunday, the 29th of August, I had the pleasure to baptize an aged Cherokee female on a profession of her faith in Christ Jesus. I suppose she is not far short of eighty years of age. She is grandmother to Eliza Greene. She walked twenty miles, to obey her Lord's command. We were favored with an interesting season at the Lord's table, and afterwards in the course of the afternoon, the people seemed much engaged in devotional exercises. Several anxious inquirers came forward to express their desire to unite with the people of God in seeking mercy through the Redeemer's blood.

At night, at prayer-meeting, the whole congregation seemed as if electrified, by an exhortation from brother John Timson. It was the most powerful and affecting address I ever heard in Cherokee. Every sentence seemed to be clothed with power, and to reach the hearts of the people. Surely the presence of the Lord filled the house. Sobs and tears and earnest breathings after God, were seen, and heard, on every side. The old and young, the educated and the ignorant, seemed to be equally overpowered.—May Jesus go on in his gospel chariot, conquering and to conquer.

If some friends should feel disposed to send us a few useful books, it would be a great help to us. There being now several persons who need particu-

lar and systematic instruction in the doctrines, duties, and ordinances of the gospel; any thing calculated to further that object, would be very acceptable.

I am, Rev. Sir, your obedient servant in the gospel,

EVAN JONES.

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INTELLIGENCE FROM THE WEST.

*Letter from Rev. J. M. Peck, to the Trustees of the Baptist Missionary Society of Massachusetts.*

Rock Spring, Il. May 6, 1830.

Dear brother Malcom,

The duty devolves on me to exhibit through you to the Trustees and Society, the state and progress of this Mission.

*Proceedings of the Committee of Correspondence and its Missionaries.*

It has been made known from time to time, what your Committee have done in the appointment of missionaries and the appropriation of funds, furnished by your body.

The Rev. Lewis Williams has labored with undiminished success, industry, and zeal, the past year, within the bounds of the Missouri Association. The result of his labors has been the sustentation and growth of six churches previously formed, and which depended for the word and ordinances, solely on him and the young gifts brought forward; the organization of one new church on Wildhorse Creek, in the western part of St. Louis county, made up, I think, entirely of newly baptized converts; the baptism of more than fifty disciples, and the licencing of four five young brethren to preach the gospel, who evince promising gifts for usefulness. For these self-denying labors, our missionary has received 50 dollars from the one hundred dollar fund voted to the Committee by your Board, and twenty-three dollars and fifty cents from the Missouri Association. Late communications from our missionary inform us that he has been compelled to relax his labors very considerably during the latter part of winter, from ill health, caused by fatigue and colds, taken from unwearied efforts by night and by day. The revival had showed symptoms of decline,

but had not entirely subsided within the bounds of his labors.

You have been informed also, that the Committee appropriated fifteen dollars to brother George Stacy, for his expenses for eight weeks' service during the summer and fall. At their meeting in February, the Committee passed another resolution to employ Mr. Stacy as much of his time as could be spared conveniently from his studies, and as could be directed to the most useful purpose, as their missionary, in the counties of Madison, St. Clair, and the city of St. Louis; and they appropriated the remaining thirty-five dollars from your fund for this purpose. This was considered the most economical and judicious use that could be made of it. There was a loud call in this field for some special missionary labor. His labors chiefly, are directed to Alton, Lebanon, Belleville, and St. Louis and the surrounding settlements. In Alton his labors have been blessed in a revival of religion, which has resulted in the baptism of five persons, and the organization of a church of eight members. This service I performed on the fourth Sabbath in April. Several more are prepared to go down into the water, the first opportunity.— Mr. Stacy is to be ordained at the Seminary on the next Lord's day.— His labors have been made the means of the conversion of some souls at other places.

It begins to be a season of harvest with us. Five have been baptized in Alton, six at Rock Spring, one at Edwardville, and two at Belleville, since the opening of spring. And there are not less than twelve or fourteen more candidates at different places now waiting to follow the Lord.

At the meeting of the Committee in April, a licensed preacher, by the name of Ozias Hale, from the military tract, was present. In addition to frequent letters communicated to me the past year, brother H. gave a verbal statement to the Committee of the state of things, prospects of doing good, and importance of occupying that field. Here are the counties of Calhoun, Pike, Adams, and Warren, on the Mississippi, and Schuyler, Fulton, and Peoria on the Illinois, with Mc Donough in the interior, containing a population of ten thousand souls, and rapidly settling, that demand our special notice. In this tract are five or six feeble Baptist churches, and not more than three or four Baptist preach-

ers. Opposite Pike and Adams, on the Missouri side are the counties of Pike, (Missouri) Ralls, and Marion, quite populous; with several small Baptist churches, and two or three preachers, where brother Hale occasionally labors. It is not the wish of the Committee to attempt the cultivation of any field, which they cannot reasonably follow up with efficient laborers; nor to lessen efforts where a beginning has been made: but they considered this field so pressingly important, and being satisfied as to the qualifications of brother Hale for a useful missionary, that they voted him an appointment for the coming year.

It will be of immense importance to keep up the missionary labors, already so beneficial in the Missouri Association; and, if possible, to increase them by an additional missionary. The brethren there are circulating subscriptions with some success, under the plan of the Association; and there is some prospect they will raise enough to keep one missionary in the field.

The missionary operations in Madison, St. Clair, and the adjacent counties of Illinois, must be sustained. The little churches we are constituting must be promptly and vigorously attended to. New ground must be broken.

On the last Sabbath in this month I have an appointment to constitute a church, fourteen miles east of Edwardsville, on the road to Vandalia. Here a new field of effort will be opened. Calls are made upon us from various quarters of Missouri and Illinois, which we even cannot stop to listen to, as it is wholly out of our power to answer them.

I remain, as ever, your unworthy missionary,  
J. M. PECK.

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INTELLIGENCE FROM JAMAICA.

*Kingston, Jamaica,*  
*May 4, 1830.*

Dear Sir,

A young person has just called upon me, who is about to leave this island for the States, by way of St. Thomas. It is the only opportunity I have had of writing to you; and I fear it will be some time before you will get this epistle. But I cannot let the bearer depart without a few lines for one who has shown the writer so much kindness.

I believe I have already informed you of my passage from New York to England. I left England in November 1829. We brought out with us three other missionaries, and their wives; had a delightful passage, and arrived here on the 12th of December. Found our missionaries all alive, and most of them in pretty good health. We have since lost one, Mr. Mann, a most indefatigable laborer, who had been on the island about four years; he died of the common Jamaica fever—the terror of Europeans, which removed him in two or three days.—Our number at present is twelve. Several have been ill lately—two or three dangerously so; but we hope they are fast recovering now.

Opposition in some shape or other, continues almost as great as ever.—The House of Assembly have re-enacted a law which has been disallowed once or twice, prohibiting all secretaries holding any meetings for religious worship after sunset, or before sunrise; and also subjecting any missionary to a penalty of twenty pounds for receiving any money or money's worth from slaves! We have great cause for thankfulness, however, that our mission continues to prosper.

A few days ago we held our annual association, when we found that the clear increase of members in all our churches during the past year, i. e. from easter 1829 to easter 1830, was one thousand three hundred and ninety-eight. I should be glad to give you a more particular account of our mission; but I am exceedingly fatigued, having had a hard day's work, and been much in the sun. It is past nine o'clock, and I have yet to pack for a journey, on which I start at four in the morning, to visit a distant part of my diocese, about twenty miles from this, whither I go once a fortnight.

I remain, dear brother, your's very truly,  
 JOSHUA TINSON.  
*Rev. Dr. Sharp, Boston.*

#### ROMAN CATHOLICS.

*Extract of a Letter from Mr. Dwight, dated Smyrna, March 29, 1830.*

I took up my pen at this time for the special purpose of saying something to you in reference to the Roman Catholic church. Before I left the United States, I recollect to have heard the sentiment advanced, that this church

is not as corrupt as it was some centuries ago; and that in the United States especially, little is to be apprehended from its advancement. Indeed, I know it to be a fact, that many Christians of Protestant denominations have actually given their money to aid in building Roman Catholic churches in our own country. I must think that such individuals are wholly unconscious of what they are doing. What! shall it be said, that while missionaries abroad find in the Catholic church by far the most appalling of all obstacles to the progress of their work; while that church is watching them with an eagle eye, and inventing every possible method to paralyse their influence, and threatening their very existence; shall it be said that Christians at home are lending their aid to strengthen and support this very church? I hope, Sir, you will lift up your voice on this subject; and if any are deceived, do exert all your influence to convince them of their error. It is a mistaken notion that the Roman Catholic religion is not so corrupt as it used to be. Perhaps it has undergone some modifications in its first introduction into the United States; but let the people know that these modifications are only temporary. The pope is still at the head, and the whole system of the church is essentially the same that it was when Luther lifted up his voice and protested against its abominations. In Malta, you know, the Catholic is the dominant religion. I wish that the Christians in America, who are so liberal in their feelings towards this sect, could see what I have seen in Malta.

#### SABBATH SCHOOLS IN THE VALLEY OF THE MISSISSIPPI.

The late resolution of the American Sabbath School Union, to establish schools in every town, in the Valley of the Mississippi, is of a character which cannot fail to exhilarate the spirits of every reflecting Christian. We most cordially and earnestly wish them an ultimate triumph in the effort; and hope that every degree of aid which the enterprise demands, will be cheerfully granted. This measure, if successful, will have the happiest ten-

dency to counteract the effects of the Roman Catholic missionaries, who have been sent from Europe to this delightful section of our country, and who are endeavoring to rivet on the new settlements, the errors of the dark ages.

The Baptists in Philadelphia have held a public meeting to express their approbation of the measures of the Union, and subscribed more than five hundred dollars to the funds, which they hope to increase to one thousand dollars.

#### ORDINATIONS, &c.

Rev. Cyrus P. Grosvenor was installed pastor of the Second Baptist church and society in Salem, on the 5th of Oct. Sermon, by Rev. Mr.

Knowles, of Boston, from Ps. cxvii. *Pray for the peace of Jerusalem, &c.* Rev. Messrs. Adlam, of Marblehead, Barnaby, of Danvers, Sharp, of Boston, Babcock, of Salem, Keely, of Haverhill, Aldrich, of Beverly, and Warne, of South Reading, also, officiated on this interesting occasion. The performers breathed a catholic spirit; and we are pleased to hear that our respected friend has entered on this inviting part of his Master's vineyard, under very auspicious circumstances. May he and his people long enjoy uninterrupted seasons of temporal and spiritual blessings.

Rev. Wilson C. Rider, late graduate of Waterville college, was ordained as pastor of the First Baptist church in Mariaville, Maine, Sept. 8. Sermon by Rev. James Gillpatrick.

At Hebron, N. H. Oct. 6, Mr. Edmund Worth was set apart to the work of an Evangelist. Sermon by Prof. Farnsworth.

#### Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Sept. 21, to Oct. 15, 1830.

From Sharon Fem. Bap. Bur. Miss. Soc. per Miss Parnelia Sumner, Sec. for Bur. Miss.	- - - - -	10,00
A female friend in Milton, Bur. Miss.	- - - - -	,50
Jona. Osborn, Esq. Treas. of the East Jersey Miss. Soc. 35 dollars of which is from the North Beriah church, N. Y.	- - - - -	80,00
Levi Farwell, Esq. Treas. of Boston Bap. Assoc. it having been paid to him at the late annual meeting, and was contributed as follows, viz.		
By Bap. Church, Weston, at monthly concerts,	10,75	
Do., Littleton, do.	11,83	
Mr. Josh. Tucker, Harvard, B. M. 10,00		
Worcester Co. Bap. Char. Soc. per Rev. Otis Converse, Treas.	100,00	
Bap. Church and Society, Dedham, monthly concerts,	- - - - -	30,50
Fem. Mite Soc. of do. Bur. miss.	22,08	
Young Ladies Indus. Soc. of do. for Indian missions,	- - - - -	3,75
Male and Fem. Juv. Soc. of Woburn, for Burman schools,	- - - - -	6,00
Bap. Church and Soc. of Woburn, collected at monthly concerts, for Bur. bible,	- - - - -	32,00
Female friend, Malden,	- - - - -	,50
Do. do. Cambridge,	- - - - -	2,00
Bap. Ch. and Soc. of West Cambridge, monthly concerts,	- - - - -	20,00
A friend to the Burman mission, of Newton, per L. Farwell, Esq.	- - - - -	5,00
		253,91
From Lincoln Bap. Miss. Soc. (Me.) Aux. &c. per Mr. Hezekiah Prince, Treas.	85,41	
Lincoln Bap. Fem. Cent Soc. per same, Friend in Cumberland Assoc. Me.	1,00	
Wayne, Me. per Rev. E. Thresher,	,75	
		1,75

From Soc. connected with 1st Bap. church, Boston, for the support of a Burman child named Sarah Wayland, per Miss Lydia C. Jepson, Sec. and Treas.	20,00
Female Pri. Soc. of Medfield, per Miss Katharine Morse, by Mr. E. Lincoln,	13,00
Mr. Daniel Faulkner, Treas. of the eastern Maine Association,	7,64
Mr. James Gillpatrick, Treas. of Hancock Aux. Miss. Soc.	3,25
Per Lincoln & Edmonds,	10,89
Rev. Whitman Metcalf, of Sardinia, Erie Co. N. Y. having been contributed as follows, viz.	
By Individuals of the church,	6,08
Fem. Soc. Eden,	6,37
Friends to Burman mission,	1,06
Contributions at the close of the Holland Purchase Association, held in Sardinia,	17,46
Contribution at the monthly concert of the church in Sardinia,	7,25
Cash to constitute Rev. Whitman Metcalf and Rev. Geo. D. Boardman Life Members of the Bap. Gen. Tract Soc.	20,00
	58,22
Mr. David Purrington, Treas. of Leyden Association, for Bur. mission,	25,00
Mr. H. B. Rounds, Treas. of the Utica Bap. For. Miss. Soc. received Sept. 25, for Burman mission,	50,00
Same, of the U. B. F. M. S. for do.	50,00
Do. present to Mrs. Boardman,	1,00
Do. for Mrs. Wade's school,	1,00
Do. for Burman bible,	15,50
Per Mr. E. Lincoln,	117,50

H. LINCOLN, Treas.

To CORRESPONDENTS. The Review of Bunyan's Works will be inserted in our next Number.



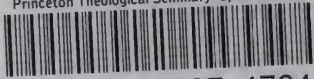
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